i>mt<5 animal^ a»d were ^eneraiy tterefew oondemiwd by the other Pagans; yet the wiser of them used them only as hieroglyphics and symfJoIs, —45. That the-Ragans worshipped not only the supreme God, bat ate®, the inferior deities, by material sacrifices. Sacrifices or ftre-offefiugs, in their first and general notion, nothing eke but gifts and s%»s of gratitude, and appendices of prayer. Bat tint animal sacrifices had afterwards -a particular notion also of expiation fastened on them; whether by Divine direction, or human apeeinent, left undetermined.—46. The Pagan$[f] apology for the three forcmentioncd things. {fipM, for worshipping one supronio God under many personal names, and that not only according[1] to his several attributes, but also his several manifestations, gifts, and of-fbct% ia the visible world. With an exon*« for those corporeal Theists, who worshipped the whole animated world as the supreme God, and the several parts of it under personal. »an«% as living[1] members of him.—^7, Their apology Ibr wor3ftri$pfagy besides the one supreme God, many inferior deities. That they wcxtnhippbg" thein only *m* faferior could not, therefore, be guilty of giving them *^tfa<Hicmr which was proper to the Supreme. That they borowrml the supreme God incomparably above all. That thoy put a dif-ference in their sacrifices; and that material sacrifices were not tho proper worship of the supreme God, but rather below him.—48. Several reasons of the Pagans, for giving religious worship to inferior created beings* First, that this honour, which is bestowed upon them, does ultimately redound to the supreme God, mud sggfan-, <lize bis state land majesty, they being all his ministers and attendants.—49. That *m* demons are mediators betwixt the celestial £0tls and men, so those celestial gods, and all the other inferior deities, are themselves also mediators betwixt man and tho supremo God, and as it were convenient steps, by which we ought "with roveranco to approach hxm.-r-50. That there is an honour in justice duo to all those excellent beings that are above us; and that the Pagans da but honour every thing as they ought, in that due rank mid ptfece, in which the supreme God hath set it—61. ThatdemoBs or mnptli being appointed to preside ovet kingdoms, cities, arid persons, the several parts of the corporeal mmveney and. being many ways benefactors to us, thanks ought to be returned to them by sroriSee. —63. [f]JHbat the inierior gods, demons, and heroes, Being all of tbem abl© to do as eftber good or hurt, and being also ira«dible[f] and therefor© piwokable by our neglect of them, it it as wtl ear interest as our duty to paciiy and appease them by worship;.-—53, Lastly, that it cannot be thought, that the supreme God will envy those inferior gods that worship or honour which is bestowed opon thorn; xttr suspected, that way of those- inferior deities will factiously go about to set up themselves againat the supreme Ood.—• 64. That of the Pagans worshipped none but good demons, and that of them, who worshipped evil ones, did it only in order to